1: Gillin E-5 (1932-33) 1936 SR9-Carib SR9

764 viving members of the family would sing and dance at the grave during the entire night after the burial, but there seem to be few observances of this kind nowadays. The only earthly possessions buried with the deceased are clothing and bodily ornaments. Bows, arrows, pottery, and so forth, are not buried with the dead, but are distributed among the relatives, sons taking precedence.

768 The house of the deceased, in the floor of which the grave has been made, is deserted within two to three weeks following burial. The immediate clearing in which the house is located is also usually deserted. However, if the house is located in the midst of a cassava field, there is no restriction preventing the relatives from returning to gather cassava when needed.

765 The mourners, including all the relatives of the deceased who are present, weep to show their grief. The chief mourner (the spouse or closest relative of the dead) refrains from work "until the sad thoughts pass away." The mourners, however, do not mutilate themselves, smear themselves with ashes or other unusual substances, don a special costume, nor assume other formal marks of mourning.

A fire is kept burning in the house for a moon after the burial, so that the ghost of the dead, lurking about the grave, will be provided with warmth at night. Food is also regularly left in the house for the ghost. Food offerings of this sort are frequently discovered to have completely disappeared the next morning when the mourners visit the grave. Actually, the disappearance is doubtless due to the depredations of insects and animals, but it is regarded by the natives as a sign that the ghost has been hungry and made a good meal. Strictly speaking, food and fire are supposed to be kept in the house until it falls down, because theoretically the ghost lives in its former dwelling until it is no longer habitable. But in actual practice, it is said that the attentions to the grave seldom continue for more than a month or so. The social [152] motivations for grave offerings and for display of grief on the part of the chief mourner seem to be at least as strong as the religious. If a man, for instance, fails to follow the observances of mourning for a deceased wife, the latter's relatives will be angry with him and will accuse him of having killed her.

If it is believed that the deceased has met death at the hands of kanaimas, precautions are taken, as described in our section on